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THE OUTLOOK.

Cabinet states for the incoming administration are gotten up every day by the newspapers. The New York Sun calls attention to the wisdom shown by Grandfather Harrison in selecting his assistants from the States which voted for him and which had the largest number of electoral votes — New York, Pennsylvania, Ohio, North Carolina, Kentucky, Tennessee, and Massachusetts. Thus Daniel Webster of Massachusetts was made Secretary of State; Thomas Ewing of Ohio, Secretary of the Treasury; John Bell of Tennessee, Secretary of War; George E. Badger of North Carolina, Secretary of the Navy; Francis Granger of New York, Postmaster-General; and John J. Crittenden of Kentucky, Attorney-General. The number of States has increased since 1841, and there are not cabinet portfolios enough to go around, on the above plan. There are more aspirants, too, now, and the grandson will find the task of selection more perplexing than did the grandfather.

The oyster poachers on the Chesapeake have become so numerous and bold of late, that the State navy of fourteen sloops, manned by about a hundred men, have been utterly unable to cope with them. These poachers own about 800 vessels, and aggregate over 4,000 armed men. Being strong enough to commit trespasses, they do not hesitate to do so, and they scoop in the bivalves with their dredges and damage the beds, in defiance of all protests and law. Thus an industry of great importance and value, which yields annually wages amounting to \$10,000,000, distributed among 50,000 people, is seriously imperiled by the inability of the State police to maintain order. Gov. Jackson, of Maryland, proposes to appeal to the Secretary of War for the loan of small cannon wherewith to arm the State steamers, and to make batteries on shore. There is no other way of holding in check these determined marauders.

for changes similar to those at present going on in Japan. Even missionary success in China on an extended scale awaits the railroad.

It is refreshing to learn that an effort is to be immediately made to reach Emin Pasha by a relief expedition which will seek to penetrate to the great lakes by the shortest available route. The enterprise will be under the auspices of the German East African Company, who have decided not to await the re-establishment of their power on the east coast before sending supplies and re-enforcements to Emin, but to dispatch them in the speediest way possible. Stanley, it will be remembered, decided on the Congo route, in planning his relief expedition. Capt. Wissman, who will have charge of the pioneer column, to be followed by Dr. Peters, heading a supporting column, will probably enter from the north or east, and will be ready to start in a fortnight.

The life-saving service — both governmental and volunteer — won for itself appreciative recognition for heroic and successful efforts during the terrible storm ten days ago. Only those who have stood on the beach in a roaring, furious gale — so furious and blinding that they could scarcely look seaward — and have heard the thunder of the breaking seas, can form any conception of the courage and skill required to launch a boat upon the raging waters and pull and steer her to the rescue of those ready to perish on the parting wreck. It is staking life itself in the effort to save life. And yet the risk is cheerfully run, and deeds of heroism are performed in every wintry gale that strikes our coast, of which no record is kept. The daring of Capt. Joshua James of Hull, however, and his brave crew, in rescuing twenty-eight men from five different vessels Sunday before last, has broken through the crust of popular indifference, and touched so many hearts that subscriptions are being made toward a fund for the benefit of this noble and neglected class of men. It is shameful that Congress has thus far declined to listen to Superintendent Kimball's recommendation of a pension for these deserving sailors. During the past year, out of 3,563 persons in peril, the life-saving service saved all but twelve. The exposure of these crews far exceeds that of the battle-field. They surely deserve the assurance that their families shall not suffer if they themselves are lost in hastening to the rescue.

DR. BURTON'S YALE LECTURES.*

BY REV. G. M. STEELE, D. D.

NATHANIEL JUDSON BURTON was the son of the late Rev. Henry Burton, a Methodist Episcopal clergyman and member of the New York East Conference. He prepared for college at Wilbraham, and graduated at the Wesleyan University in 1850. He afterwards pursued a course of theology in the Yale Divinity School, and entered the Congregational ministry about 1854. After a short settlement at Fairhaven, he was called to Hartford, where a few years later he became pastor of the Park Congregational Church, and successor of Dr. Bushnell.

It is not certain that the writer of these lines is competent to make a perfectly just estimate of the character of this man who was his classmate and a friend loved and admired for more than forty years. Yet a few traits, recognized by all who knew him, will not be amiss. In his student days he was recognized as a brilliant scholar in whom the brilliancy was quite subordinate to the scholarship. He was a man of great seriousness of purpose, his seriousness sometimes deepening to sadness and depression. Still, in the circle of intimate friends he was most genial and jovial, a delightful companion whose lighter conversation abounded in flashes of wit often startling in their unexpectedness and frequently full of meaning. It was pure, clean wit, too, and as far removed as possible from the mere comic. He cared little for mere popularity, and indeed shunned it, though he was ambitious to secure all those qualities which form the basis of a solid reputation. He was a modest man, shrinking rather from public notice, but yet courageous enough to do whatever was really valuable or advantageous to himself or others. As a writer and speaker he gave early promise of the great things which he subsequently fulfilled. These few traits of his character I indicate, as they will give an added interest to such of his writings as are now permitted to be made public.

Speaking of the method of a sermon, he says: —

"The question is sometimes raised how plainly a preacher had better show to his congregation the skeleton in his sermons. I should say, as a rule, just as plainly as he shows his own skeleton. If there should ever come up a serious doubt among a people whether their minister has any skeleton, he had better show one. A purely unformulated and gelatinous physique in a public man were disagreeable and fitted to give his congregation a sense of insecurity."

Again, on the growth and amplification of sermons he has this among a score of other things, equally good: —

"A topic selected on Monday, say, snuggled away in the mind, and let alone there, absolutely, for three or four days and nights; not being brooded and worked over at all. I mean; an examination at the end of that time will be found to have sprouted into a very considerable affair — your mind has seen to that unconsciously — you have had nothing to do with it — and (what is stranger still) experience proves (my experience does) that if you had been sound asleep all these four days, some sprouting would have come to pass."

"Where, then, do amplifications come from, and how can a poor, dry-minded, constipated mortal get them? I answer, there is only one way, and that is to amplify the man. At any rate, that is the first thing. I know some, if amplified to the extreme limits of human amplification, would not be voluminous amplifiers."

His allusions to the Methodism of his early years are frequent, easy and natural, and always kindly. Speaking of monotony in sermons and how to avoid it, he makes this allusion, which, I fear, is not quite so true as he represents: —

"Methodists never preach monotonously. They believe in some terrible things, just as we do; — no man can look out among the facts of the creation and hon-

esty deny forty terrible things; but they believe in many glorious things, and lovely, supereminent over all terribles; and believe in them in such heartiness and constancy, that it keeps their feeling in a shout; their sermons shout; they weep, but they shout; they preach perdition with a gospel underflow of hellish jab. I heard them all my youth, and left them in my youth, but I believe they are more right than we are (many of us) in this thing."

I make one more selection from his sermon on "The Church of the Living God": —

"I referred to her antiquity, and aside from the thought that an institution which started so early and has survived so continuously is therefore and undeniably divine, what fascinations there are in her being so almost immeasurably old and as garnering therefore such wonderful memories. What fragrance of primeval piety there are in her robes. What reverberations of history. What haloed great names! Unluminous the roll of her redeemed millions. What gracious heroisms, what splendid acts of faith, what sobering penitences, what supreme emergencies supremely mastered, what divine deathbeds, what sonorous rituals, what groans of typical sacrifices, what seorships, what prophetic fulfillments, what a drift and sub-tone of ante-Messianic ages, what a summation of six thousand mighty years, the years of God's slowly unfolding redemption there are in her and carried by her into every thoughtful mind."

These lectures are as far as possible from a dry treatise on homiletics. They are fresh, sparkling, full of good sense, full of brilliant sallies, idiomatic, witty, and yet abounding in the wisest suggestions and instructive to the last degree. Primarily addressed to embryo preachers, and having a special value for this class beyond anything we have ever seen, they are marvelously attractive to all classes of readers, so that they are likely to be read almost as much for their general value as for their professional. The suggestions concerning the management of the mind in its various relations to all kinds of objects, the power of language, the uses of the imagination, the influence of art, and a score of other topics, are treated in a captivating way which will attract a multitude of non-professional readers.

Dr. Burton's style is remarkable. He has great affluence of thought, a marvelous felicity and picturesqueness of language, and wonderful skill in its use, resulting in luminous statement and an ease and naturalness and obvious good sense which are delightful. He is at the same time daring and venturesome in expression to an extent that often startles the reader, and yet never shocks him, for the reason that it always keeps itself within reasonable limits.

His friends, in describing both his personal and literary character, had frequently spoken of him as unconventional; and such he certainly was from boyhood. But this trait of character was as far as possible removed from disagreeable eccentricity — there was never anything offensive in it, but rather something charming as well as interesting. This quality is found abundantly in these lectures. So is there a rather delightful egotism which has not the slightest taint of conceit — no man was farther removed from this than he — but the disposition to bring in a pleasant and sometimes a highly humorous personal experience in illustration of his subject. His style has great versatility, ranging from the most idiomatic sort of talk to the loftiest and most thrilling oratory. It would not be proper to say that he affects the former frequently; but he somehow delights occasionally to come down among the living realities and into the living language of men in their every-day relations.

The following are some of the subjects discussed: "Making Sermons;" "Imagination in Ministers;" "Imagination in Sermons;" "Extra-Parochial Faithfulness;" "Parish Inconveniences;" "Ceremonial Occasions;" "Veracity in Ministers;" "High-heartedness in the Ministry." I think I cannot do better than close this article with a few quotations. Here is one. He has been speaking of the call to the ministry, and showing how it is sometimes without marked demonstration: —

"Calls may begin feeble (they often do), but as the years go on and our work goes on, the call ought to go on, too, from strength to strength, being more and more articulate, affirmative and inspiring. Men who are young, and of only a few years of religious experience, and a few years of religious study, may innocently have less vision, less sense of God, less ability to tell a divine thing when they see it, or separate a still small voice of celestial authority from the ten thousand terrestrial voices with which it is mixed up — may innocently have less of everything than those who are far on in the ministry, but a minister whose call begins feeble and stays feeble, never had a call in all likelihood. There comes falls in everybody's call. We are fearfully and wonderfully made. And behave fearfully and wonderfully sometimes."

I think I cannot do better than close this article with a few quotations. Here is one. He has been speaking of the call to the ministry, and showing how it is sometimes without marked demonstration: —

"While midnight shades the earth o'erspread."

One stanza says: —

"Absent from Thee, my exiled soul
Deep in a fleshly dungeon groans;
Around me clouds of darkness roll,
And laboring silence speaks my moans;
Come quickly, Lord, Thy face display,
And look my midnight into day."

It was several months after this, during a period of sickness, while being visited by pious friends, that he received the evidence of his acceptance with God, and great peace filled his soul. Three days thereafter, John, in a religious meeting, where one was reading Luther's preface to the Epistle to the Romans, "felt his heart strangely warmed," and immediately claimed by faith his sins forgiven. When Charles heard thereof, he wrote that beautiful hymn of thirteen stanzas, beginning, —

"What morn on thee with sweetest ray,
Or brighter lustre, e'er hath shined?
Be blessed the memorable day
That gave Jesus Christ to find."

He wrote another commemorating the same glad event: —

"Long my imprisoned spirit lay
Fast bound in sin and nature's night."

* * * * *

No condemnation now I dread,
Jesus with all in Him, is mine;

Alive in Him, my living Head,

And clothed in righteousness divine,

Bold I approach the eternal throne,

And claim the crown, through Christ, my own."

A year thereafter he wrote an anniversary hymn on his own conversion, which consisted of eighteen stanzas, from which was collated the hymn now sung in all the churches of Christendom, beginning, —

"Oh, for a thousand tongues to sing!"

The Wesleys issued their first hymn-book in 1738, being much needed for this new and jubilant people. Watts' Psalms and Hymns, while the best of their times, did not satisfy the exuberant spirit of these people filled with the new wine of a pentecostal feast; they needed something more in keeping with their free spirit. Charles Wesley wrote hymns for them suited to all occasions and every mood of their spirit and worship — for funerals, weddings, births and deaths; dedication of chapels; missionary hymns, which even anticipated missionary meetings. James Montgomery, in his work, "The Christian Psalmist,"

refers to him thus: "Christian experience, from the depths of afflictions, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of beatific vision — Christian experience furnishes him with everlasting and inexhaustible themes, and it must be confessed that he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed. At the same time he has invested them with a power of truth and endeared them both to the imagination and affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decisions of the heart."

Isaac Watts said that Charles Wesley's hymn, "Wrestling Jacob," commencing, —

"Come, O thou traveler unknown,"

was worth all the poetry that he had himself ever written. It has fourteen stanzas. John Wesley once alluded to this remark, saying: "Oh, what would Dr. Watts have said if he had lived to see my brother's exquisite funeral hymns beginning, —

"How happy every child of grace,"

and, —

"Come, let us join our friends above,
That have obtained the prize."

He published seven hymns of a patriotic character on the occasion of a national thanksgiving, Oct. 9, 1740, which commemorated the defeat of the rebel forces under the Pretender at the battle of Culloden, which was fought April 16. He rejoiced that the nation had been delivered from the designs of Papal Rome. One verse reads: —

"O that we all might see the hand
Which still protects a guilty land;
Glory and strength ascribe to Thee
Who giv'st kings the victory;
And yield while yet the spirit strives,
And thank Thee with our hearts and lives."

He published a tract of twelve pages containing short hymns to be sung at meals, entitled, "Graces before Meat," and a second containing twenty-five songs of "Graces after Meat."

Unlike John, Charles Wesley was very happily married. Every home sorrow or joy awakened his muse to song, and every returning anniversary of his wedding was an occasion for a higher note of praise in some inspiring hymn. On the return of his good wife's birthday he rejoiced in her love, and wrote this hymn: —

"Come away to the skies,
My beloved, arise,
And rejoice in the day thou wast born;
On this festival day,
Come exulting away,
And with singing to Zion return;"

which, though published in all previous collections, has been omitted from our last Hymnal.

The hymn beginning, —

"Jesus, Thou all-redeming Lord,"

contains four stanzas of a hymn of eighteen verses, four more of which are given in the hymn beginning, —

"Lovers of pleasure more than God."

Some of the omitted verses show the need there was of careful pruning of some of his prolific effusions. A writer in the *Wesleyan Magazine*, 1839, says concerning the hymn commencing, "O God, most merciful and true": "This is one of a class of hymns to be found in our Hymn Book containing everything that is contained in communion with God, whether of praise or prayer; but how can we express, except in the language of the hymn itself, the seraphic solemnity, the spirit of prayer, which are evinced at the beginning and at the close? the prostration of soul before the infinite Three-in-One which none but saved sinners can feel, and which seems to invite that of the angels in heaven?" It is founded upon the words of Ezekiel 16: 62, 63. The last lines of the first and last stanzas have been changed. Wesley wrote: —

"And write perfection on my heart;"
and, —

"My God forever pacified."

Rev. S. Bradburn, in his sketch of Mr. Wesley's character, says: "When with Mr. John Wesley in Yorkshire in 1781, he told me that his experience might at almost any time be found in our Hymn Book containing everything that is contained in communion with God, whether of praise or prayer; but how can we express, except in the language of the hymn itself, the seraphic solemnity, the spirit of prayer, which are evinced at the beginning and at the close? the prostration of soul before the infinite Three-in-One which none but saved sinners can feel, and which seems to invite that of the angels in heaven?" It is founded upon the words of Ezekiel 16: 62, 63. The last lines of the first and last stanzas have been changed. Wesley wrote: —

"O thou who comest from above,
The pure celestial fire to impart!"

It was inspired by reading and meditation upon Leviticus 6: 13: "The fire shall ever be burning on the altar; it shall never go out." Dr. Southey condemned the watch-night services of the Methodists, calling them another of Mr. Wesley's "objectionable institutions," yet himself bears testimony to their value by saying that the converted colliers, whose custom it had been to sit late Saturday night at the ale-houses, transferred their weekly meetings to the school-house, and there continued in singing, prayer, and religious converse far into the morning." It was for this class that Charles Wesley wrote his hymn for watch-night services, beginning, —

"Off have we passed the guilty night."

It was published first in 1742, that being the first year in which John Wesley gave his sanction to these meetings, though they had long held weekly among the colliers, as above mentioned.

The hymn beginning, —

"Love divine, all love exceeding."

is one of the finest hymns of our great poet. In the second stanza Wesley wrote, "Take away our sinning"; John omitted the entire verse from the editions of hymns that he edited, and Mr. Fletcher wrote concerning it: "Is not this expression too strong?"

Can God take away from us our power of sinning without taking away our power of free obedience? Would it not be better to soften it by saying, "Take away the love of (or bent to) sinning?"

Charles Wesley wrote that beautiful hymn

now omitted from the Hymnal, —

"Shrinking from the cold hand of death."

Connected with the sentiment of the third verse is related the following incident by Mr. Moore: "When the increasing infirmities of Mr. John Wesley were more apparent to his friends than to himself, he would omit none of his religious duties or labors. Herein he would listen to no advice. His almost continual prayer was, 'Lord, let me not live to be useless!' At every place, after giving to the society what he wished to be considered as his last advice, 'to love as brethren, fear God, and honor the king,' he invariably concluded with the verse, —

"O that without a lingering groan

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Miscellaneous.

CHICAGO CORRESPONDENCE.

IMMEDIATELY after the close of Conference and while things political seem to be of paramount interest, the Methodists of Chicago are busied with the dedication of new temples of worship.

Fifteen years ago Rev. F. M. Bristol, then a student at Northwestern University, held revival services at Morgan Park, one of Chicago's suburbs, the seat of the Baptist Theological Seminary. A Sabbath or two ago, Bishop Vincent dedicated a handsome edifice for the faithful people, that costs about \$5,000. Two stirring sermons by the Bishop made a profound impression. Rev. J. S. Bell is pastor at Morgan Park, having been appointed to this charge at the recent session of the Conference.

The people of Fulton St. Church dedicated their beautiful new church home, Oct. 28. Three services were held, and multitudes were present to rejoice with the people in their gladness and to help them with financial aid. The edifice, which is of pressed brick with terra-cotta trimmings, with large audience-room, spacious gallery, and class-rooms, is furnished within in oak and Georgia pine, and presents a very pleasing appearance. The entire cost, including parsonage and lots, was \$23,000, and after \$5,000 had been pledged, which covers all indebtedness, the building was ready for dedication. Bishop Merrill preached Sabbath morning; Dr. Bristol, of Trinity, in the afternoon; and Dr. Ridgway, president of Garrett Biblical Institute, in the evening. The building was dedicated by Presiding Elder Trusdell. Much credit is due Rev. W. H. Crawford, the efficient pastor of Fulton St. Church, for his constant labors which have been so nobly crowned.

Nov. 4 will stand as a red-letter day in the history of the South Park Avenue Church, for on that day their magnificent \$100,000 temple was dedicated to the worship of God, with every dollar secured. Formerly this congregation was known as the Michigan Avenue Church, but the people outgrew their quarters, and the present site was secured for a new building. Externally the church, built of rough granite, presents a very inviting appearance. The internal arrangements are in complete harmony with the solidity and perfection of the exterior. Soft, terra-cotta tints in the frescoes, picked with gold; elegant stained glass windows through which the pews and balconies are fashioned; carpets of harmonious shade, all contribute their quota of beauty to make this a most perfect gem of a church. The preacher of the occasion was no less a personage than the eloquent, polished, scholarly Bishop Newman, who preached a noble sermon. Rev. Dr. Ives, who was present and took charge of the finances. The sum of \$21,000 was asked for, to cover all indebtedness, but before the doxology was sung, \$27,000 had been pledged. In the evening, after a grand sermon by Dr. Ives, the people were not satisfied with the morning's magnificent record, and the day of glorious victory closed with a subscription list of \$34,000, which not only wiped out all indebtedness, but left a good balance for a parsonage, which is in contemplation. Rev. H. D. Kimball, who came to us from Boston over a year ago, is the pastor of this flourishing church, and the success of the enterprise is largely due to his untiring efforts, his skillful management, and his entire devotion.

Bishop Foss addressed the students of the Garrett Biblical Institute on Oct. 24, on "The Qualifications for Success in the Ministry." The Bishop was journeying with his family from Minneapolis to his new place of residence in Philadelphia, and had stopped over for a few hours' visit. The Chicago Methodist Hospital, to which reference was made in our last letter, has been incorporated, and will be known as "Wesley Hospital." The names of the incorporators are prominent in Chicago Methodism.

Rev. Dr. Fawcett, pastor of Park Avenue Church, will deliver the annual course of lectures on doctrines and Christian evidences before the students of the Chicago Training School. He also has charge of the weekly meeting for the study of the Sunday-school lesson, held in the Clark Street Church Saturday noon.

On the evening of Oct. 22 the Congregational Club met in the Grand Pacific Hotel on the occasion of the regular club dinner. The subject discussed after the dinner was disposed of was, "The Christian Home." Rev. Dr. F. W. Gunnsalus, of Plymouth Church, opened the discussion; Mrs. Emily Huntington Miller read an excellent paper upon "The Financial Question in the Home from a Woman's Standpoint;" and Bishop Vincent made the closing speech of the evening on "The Best Home." The Bishop was greeted with the familiar Chautauqua salute, and he felt quite as much at home as he would among his Methodist sisters and brethren.

The Chicago Methodist preachers have resumed their Monday meetings. The officers for the ensuing year are: President, C. G. Trusdell; vice-presidents, J. M. Caldwell, S. F. Jones, John Wigren, J. J. Keller; secretary and treasurer, E. C. Arnold; business committee, W. H. Holmes, Joseph Odgers, Jacob Berger, W. H. Crawford, John O. Foster.

Rev. Dr. W. M. Lawrence has entered upon his ninth year as pastor of the Second Baptist Church. This is the largest white Baptist church in the country. During the eight years of Dr. Lawrence's pastorate, 1,300 members have been received and 1,100 have been dismissed, leaving a present membership of 1,370. During this period the pew rents have increased from \$5,000 to \$11,000, and the benevolences have been doubled. Dr. Lawrence is a man of great power and rare popularity.

A "National Protective Agency for Women and Children" has been organized in our midst. The objects of this organization are "mutual aid, sympathy and counsel between such societies already organized; and the establishment of like societies in other places; and the extension of information among the general public concerning the work and aims of these agencies."

A memorable meeting was held in Farwell Hall on a recent Sunday evening. The young men of Chicago and of the colleges and seminaries in the city and vicinity were invited to meet Mr. L. D. Wishard, who for eleven years has been superintending the work of the Young Men's Christian Association in the colleges and universities of the land. Mr.

Wishard is commissioned to make an extended journey among the cities of China, Japan, India, and other Eastern countries. In these far-away lands he will study the condition of the young men, plant branches of the Association at central points, and strengthen existing societies. He is now traveling among the stronger Associations of our country, arousing interest in his work, and the gathering was for the purpose of giving Mr. Wishard the support of Chicago and of listening to his farewell words. Mr. Wishard is an earnest, capable and persistent worker in the Master's cause, and there can be no doubt but that his mission among the young men of Europe and of the Eastern countries will result in much good.

The Universalist General Convention has been in session in our city, and many of the most prominent men in that denomination were gathered in Chicago. The sessions of the Convention were held in St. Paul's Church. On the evening before the opening of the Convention, services were held in memory of the late Rev. Wm. Henry Ryder, D. D., for many years pastor of St. Paul's. Dr. Ryder was a prominent figure in the church life of Chicago. Being a man of energy, ability, a born leader, much beloved by the people, it was not strange that the denominations were assembled to do honor to his memory. Eulogistic speeches were made by Rev. Dr. Atwood, of Canton, N. Y.; Rev. Dr. Demarest, of Manchester, N. H.; Rev. Dr. Edwards, of the *Newbern Christian Advocate*, and Rev. Dr. Thomas, of People's Church. The General Convention continued in session about three days, during which much routine business was accomplished. One report adopted contains a suggestion that the Methodist Church generally may think upon with profit. The report says that the attention of the board had been arrested by notice of the occasional use of some church edifices for purposes not entirely consistent with their consecration to the worship of God. Parish officers were strongly urged to regard the sacredness of the dedication service; and inflexibly to hold the churches of which they have the care free from all associations inharmonious with the devout exercises of Christian worship. It will be a glorious day for Methodism when the temple dedicated to the worship of God, and the altar where precious souls are converted, shall be thought too holy to be profaned and desecrated by the presence of fairs, Punch-and-Judy shows, political assemblies, and similar hurtful attractions which sap the very life-blood of any church.

S. J. H.

**As we grow old, how softly, slowly close
The doors of sense, and shut us from the world—
Till, at a frosty night, have inward curled!**

Dim as the figures in a dream now pass
Those glimmering shows that stirred our youthful hearts—
Foot, hurying shadows in a misty glass,
Each but a moment seen ere it departs.

James Buckham.

A SYMPOSIUM.
What can be Done for Methodism in the New England Desolated Villages?

Rev. Richard Morgan, P. E. Springfield (Vt.) District.

I N thought this question carries us back to a period when in the New England States there were scattered many small yet thriving villages, each having its own industry and maintaining its own interests, according to the means at hand and the enterprise of the several communities. These people were largely native-born and of the New England type. The hegira of later years, which has carried Westward or city-ward some of the best elements of American society, had barely had a beginning. Children were born, grew up, and settled in or near the homes of their childhood. The value of education had become known, and our school system was highly prized. The church was regarded as indispensable to the growth and maintenance of public virtue. Not all were Christians either by practice or profession, but the standard of morals was good, and a high regard was felt for the right.

Intelligent and thoughtful, though not quickly responsive, these New Englanders constituted an attraction to the early Methodist preachers who came hither with their gospel message. That message, regarded by many as a novelty, and by others as pernicious heresy, became the power of God to the salvation of not a few. Gradually it won its way, until in process of time, in many of these small villages and rural townships, societies were formed and churches built. Not specially imposing were these first churches, but they were substantial, and served well the purpose for which they were constructed. The membership connected with them was of a robust and vigorous type. As one of the chief, if not the chiefest, of evangelizing agencies of the period, Methodism took a firm hold upon the New England character and life. Its converts are in all the churches, and compose no insignificant part of their membership.

But changes came. With an era of railroad construction came large inducement to vigorous men to go West and occupy the vast areas of the most fertile lands anywhere to be found. Thousands went, greatly enriching the West, but correspondingly depleting the East. In these later years other changes have come about of serious consequence to these small communities where some kind of manufacture had been carried on. It was found that more and better work could be done, and for less cost, by consolidating capital and the expansion of business, than was possible to the smaller manufacturers. Machines for all sorts of uses, and of wonderful capabilities, were invented, which rivaled in the quality as well as quantity the best work of the skilled operatives. Thus a revolution has been wrought in manufactures, and in almost all our business methods. The small factories which lined the banks of many of our streams are to a great extent empty and desolate, or they have been put to other uses. One by one the fathers have died, and, driven by the very force of circumstances, their sons have sought the necessary larger opportunity either of the West, or of the city or large village. All this may have been, as we believe it has, providential; nevertheless, the process has seriously affected many localities of the character named.

A memorable meeting was held in Farwell Hall on a recent Sunday evening. The young men of Chicago and of the colleges and seminaries in the city and vicinity were invited to meet Mr. L. D. Wishard, who for eleven years has been superintending the work of the Young Men's Christian Association in the colleges and universities of the land. Mr.

ing depletion of numbers in these localities; but in blood and brain, and in moral and spiritual qualities, there has been marked deterioration. The influx of a foreign-born and alien class may have prevented a shrinkage of numbers, but they constitute a heterogeneous element in our communities, who in many cases speak not our language, care nothing for our institutions, and less, if possible, for our religion. In rural New England, as well as elsewhere, is our civilization and Protestant Christianity being subjected to strange and severe tests.

Now, under this altered condition of affairs, what can be done for Methodism? That system only which can successfully grapple with these difficult problems is worthy of being perpetuated in these wonderful times. The question just presented has two sides. First, the problem presents itself—with depleted numbers and resources, how shall we maintain our denominational interests and life? To this question the writer can return but one answer, viz.: By a return to the circuit system in practice, if not in form. Two or more small and weak charges can be united, very much to the relief of the parties at interest, if they will consent to a fair division of the pastor's labors.

The other side of the question relates to the making of our Methodism more efficient to the saving of the alien elements in our population. A very important consideration, as all will admit. How, then, can this be done, seeing these people seldom, if ever, come to our churches or mingle with us in religious service? This is the difficult part of the problem, and the answer may be neither the wisest nor best. This much it is safe to say: In our everyday intercourse with them we should seek to impress them with the idea that faith in Christ is much better than no faith; and that a true faith in Him is vastly superior to a false one. Then we must treat them with genuine Christian courtesy, all the time patiently trying to win them from their errors both in thought and practice. Lastly, as in relation to the larger proportion of this class of untaught or wrongly taught citizens there is not large hope that we shall accomplish much with those of adult years, it will be all the more important that we put forth our best efforts to reach and save their children. This we may hope to accomplish by working to its best the Sunday-school idea. Already has this idea wrought wonders in the world. It is capable of working still greater wonders. Upon it must be largely our dependence for the accomplishment of this vastly important work; and not only in New England, but in all parts of this fair land, if we would save that land from the perils which threaten it, must there be the greatest alertness in this respect.

II.

Rev. W. S. Jones, P. E. Portland (Me.) District.

T HIS question assumes that there are villages in New England where Methodism had obtained a footing and lost it, or where it has never gained such footing. Both of which are true. It should be no longer. Methodism ought to get hold, and maintain its hold, on the rural populations. Its spirit, its history, its discipline, its teaching, and its worship, all speak of its thorough adaptation to meet the needs of the people in our villages. Why, then, does it not accomplish its mission? Various reasons can be assigned. Among them we mention the following.

Scarcity of men prevents its doing what is required to be done in this direction. Cities and towns are multiplying among us as centres of trade and manufacture; and to these the mass of the population is flocking. These demand the care and labor of the ministers of the Gospel. When these are supplied, none are left for the smaller, outlying places in the country. Hence they remain destitute of spiritual oversight and care.

With this is combined a fact even more lamentable, namely, the lack of old-time energy, courage, and self-sacrifice. Our ministers have lost much of the aggressive spirit of the fathers. Men, even young men, can content themselves with preaching only once on the Sunday, and that a sermon read to, to congregations within a stone's throw of their dwellings; with spending one hour in Sunday-school, and leading an evening prayer-meeting, and complain of the heavy tax upon nerve and brain, and retire at night with a clear conscience. Whereas, if they wrought as the fathers did, they would preach three or even four times on the Sabbath, and walk from six to twenty miles, and not feel that they were overtaxed. To this may be added the fact that money is needed to carry on this work. These people are poor. They have as much as they can do to meet the demands of their business and their families; and any sums expended for religious purposes are so much subtracted from the absolute needs of their homes and their business. There may be exceptions, but they are few. Our rural communities are poor, and, unaided, can contribute very little for any moral or religious purpose.

Another fact of grave importance is the incorrect idea which many of these people have of Methodism, or their total ignorance of it. They know nothing of its character or history. And what wonder, when in some of our societies members, and even official members, have never read, and do not own, a Discipline; do not take either *Zion's Herald* or *The Christian Advocate*, or any other church or even religious paper? In many of our Sabbath-schools no missionary paper is taken, no catechism is used, and the lesson-books and papers are purchased from other publishing houses than our own. From such fountains, how is it possible waters shall issue to irrigate and make productive surrounding communities in the experience and activity of these men?

Let the ministers of charges adjacent to these neglected districts map out for themselves regular Sunday and week-day appointments, to which they will faithfully attend; and instead of contentedly sitting at home Sunday mornings, or snoozing Sunday afternoons, ride, or, better, walk to these appointments, if not more than three miles away, and preach to the people. Then they would not complain, as many now do, of nervous headache, dyspepsia, and rheumatism, nor find it impossible to sleep soundly when they retire to rest;—

"But sink in blissful dreams away
And visions of eternal day."

2. Let the local preachers on the various

charges be appointed, according to the Discipline, to regular work—the preacher in charge assigning each, according to a plan, his place of appointment for the Sabbath, and see that at the quarterly conference he gives a detailed account of his work. This would call out the talents, educate the piety, and enhance the usefulness of many of our young men, and prove a source of supply for the regular ministry of the church. This would be a practical return to the circuit system, and every available spot would be cultivated, and all their separate and now frequently divided or lost energies would prove a reflux to the centre, which would prevent stagnation and add largely to the financial, numerical and spiritual increase and vigor of the whole.

3. To help on this work, we suggest generous aid from the missionary funds of the church. Some of our New England Conferences get no aid from this source, and hence are cramped in their efforts. Why should not the Maine Conference, for instance, have \$2,000 for such work? Much of our territory is essentially missionary in its needs and poverty.

4. Above all and before all, there is needed a new infusion of life from on high, leading ministers and members to an apprehension of what Paul meant when he said, "For the love of Christ constraineth us," etc. And with Wesley to say:—

"I want an ever strong desire,
I want a calmly fervent zeal,
To save poor souls out of the fire,
To snatch them from the verge of hell,
And turn them to a pardoning God,
And quench the brands in Jesus' blood.
Enlarge, inflame, and fill my heart
With boundless charity divine,
So shall I all my strength exert,
And love them with a real like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died."

Then the "Go ye" would be a mandate not waiting for conveniences and attractions, but an impulse "compelling to seek and to save that which was lost."

III.

Rev. D. A. Jordan, P. E. Providence (R. I.) District.

T HIS is a broad question. And yet, if it were broader, it might be more satisfactorily answered. At least it would then admit of an alternative answer, which is barred out by the narrower scope of the query. The Master said, "For the children of this world are in their generation wiser than the children of light;" which statement may be susceptible of this broad exegesis, that there is a lamentable failure to apply the principles suggested by common-sense, in matters of religion.

There is no phase of our church work in which this failure is more clearly shown than in the treatment of the question which we are considering. If a man is too poor to hire a whole house for his family, he rents half of one; but if a church has, by removals, business reverses, or from any other cause lost one-half or more of its support, it usually undertakes to demand the whole service of a half-pay minister, who, soon becoming utterly discouraged, communicates his own discouraging feeling to the church, and slow death to religious services follows. I said if the question were broader, it might be more easily answered. If it were, "What can be done for Christianity in the deserted New England villages?" I would answer for many places—Unite! Merge all minor doctrinal and ecclesiastical differences beneath the one great purpose of becoming and making earnest Christians. It would matter little whether the new church were Baptist, Congregational, Episcopalian, or Methodist (and it is much better to unite than to split). The church, its discipline, its teaching, and its worship, all speak of its thorough adaptation to meet the needs of the people in our villages. Why, then, does it not accomplish its mission? Various reasons can be assigned. Among them we mention the following.

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"But sink in blissful dreams away
And visions of eternal day."

2. Let the local preachers on the various

openings Scripture selections, the venerable but vigorous octogenarian, Rev. Ezra Withey, converted in Norwich many years ago, offered a prayer of wonderful power and pathos. Rev. Henry Torbush, who still preaches to the remnant of the Mohegan tribes of Indians, read from the 71st Psalm. The sermon was delivered by the editor of *Zion's Herald*; but who dare describe it? We may only venture to say here that the "Submissiveness of Paul the Aged" was made to contribute most tender and touching lessons to the hour. The choir responded with "Majesty," and the flood of feeling was caught by the pastor for the collection for Conference claimants. At the close, the congregation remained to greet their venerable guests while organ and orchestra played, "Should Auld Acquaintance be Forgot?" In the evening there were social reunion services and a full house again. The songs were those sung in the old-time social meetings. Dr. Torbush led in prayer, and Bro. Costello Lippitt, who has grown up to honor in the church, paid a tender tribute to the past and saluted the veterans who were about him. A short memorial of those recently deceased followed: Rev. N. G. Lipps, Z. C. Crowell, Rev. Geo. Bentley, James A. Mason, and Thomas Ryley being among the number. Father Withey then spoke of his early experience and the early "reformations" with great effect. And amid songs and shouts of victory, these interesting services, which will never be forgotten, were brought to a close with the benediction by Rev. G. H. Boynton.

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Zion's Herald.

WEDNESDAY, DEC. 5, 1888.

THE UNCHANGEABLE MAGNET.

The common people heard the Christ gladly. He drew them to Himself everywhere in His earthly ministry. They followed Him from Judea to Galilee, and thence to Perea. If He stole away in the night hour for much-needed rest, the multitude were on His trail and had found Him in the early morning. The rabbi despised and spurned women, but they flocked about the Christ and were graciously welcomed by Him. The disciples roughly bade the children to depart, but Jesus at once said, "Suffer the children to come," and they rushed into His open arms. Thus did Christ everywhere draw the people to Him.

If the ministry and the membership of the church are thus filled with the spirit and mind of Christ, they will attract humanity to them. The heart-hunger of the soul is no less intuitive and keen than in that olden day. The Christ manifested in the lives of His followers until they look, speak and act like Him, will be an irresistible magnet.

Ah! just here is the difficulty. We are obscuring the Christ. It is possible to present doctrine, reform, and even the ministrations of the church, in such a way as to hide Jesus, so that weeping Marys shall go away saying, "They have taken away the Lord, and we know not where they have laid Him." We never could chide the people because they did not flock to the sanctuary; but rather, by this fact, were driven, in great humiliation and self-censure, to ascertain wherein we were concealing the Christ. The minister who thus censures the people utters the severest indictment against himself.

THE TRIALS OF AGE.

Trial is the universal lot of man. No period of his life is exempt. Each has joys and sorrows peculiar to itself. Age, in this particular, differs from earlier parts of life only in the specific character of its trials. Youth has inexperience, restlessness, hot blood; but age is tested in the opposite direction. The fever of youth is over; the full vigor of mid-life has declined, and the fires of passion and enthusiasm have burned low. The freshness of spring, the flush and exuberance of summer, are no more; "the sera and yellow leaf" has become a sober reality. The existence of these facts imply certain others which never fail to impress the imagination and heart of persons in advanced years.

The gradual but inevitable failing of strength and of the faculties of body and mind has been oftentimes noted as the sure mark of age. Decay has come which admits of no remedy, no repair. From sickness and weakness, in earlier periods, one rises again to his old status; but now recuperation is impossible. The time of planting and growth has passed; the secure garnering in the golden autumn is all that remains.

Even more than this slow decay does the man in advanced life feel the dropping out from the ranks. The army moves on, the rush of battle and shout of victory are heard in the distance, stirring once more the sluggish currents of his blood; but a sober, second thought convinces him that his hand can no longer wield the baton of command, or seize the musket. The great Captain passes the command over to younger hands. The merchant prince closes his ledger, disposes of his stock, and commits the fortunes of trade to a generation full of hope and courage. The lawyer surrenders his briefs, and the eloquent orator and popular preacher descend from their elevation. They have become afraid of that which is high. Young hope and fresh blood alone venture to mount the throne, vacated by former masters of command.

Again, as the aged look about them upon ranks once full and animated by the heat of contest, they are startled by their lines on all sides. The battle was furious, and, as the smoke drifts away, the remnant begin to realize how many have fallen by their side. The revelation is startling. The wonder is not that so many have fallen, but rather that any remain; and as the battle still goes on, they are sure of being hit. It is a war of extermination, in which every soldier is to perish. From the old man's side the vast majority have already passed on; the stragglers

remain as the dusk of evening settles on the field.

The aged who have passed the meridian and gone far on the decline, see more and more clearly each day the marble city amid whose silent avenues and dusty chambers their road is to end and they are to find repose in the great caravanary of the dead. Sobering views come with the decay of age. If some, through care or devotion to pleasure, remain thoughtless or careless to the last, many more that we usually suppose begin to think. The subject is pressed upon them. The open tomb, the inevitable decay, the changed scenes around, are object-lessons by which God speaks impressively to the hearts and consciences of men. To the exhortations of man the ear may be closed; but the many voices of Providence are sure to be heard, and, we trust, in more instances than we know, to be heeded.

We have, in these paragraphs, touched the shady side of old age; it has a bright side as well which cannot be here treated. The dash of sunlight which often bursts upon this period, or the serene twilight of the later hours, must await another writing.

NO-LICENSE.

These words are made gratifyingly familiar. We trust they have been made equally significant and authoritative. We present them again for emphasis and perpetual iteration. This flat means that the ideal for the community, State and nation, is that traffic in intoxicating liquors is dangerous and ruinous to body and soul, and shall not, therefore, be sanctioned by law.

The conscience of the individual and the Commonwealth should be held to this standard. It can only be done, however, by perpetual vigilance and alertness, and by tolerant but frank discussion of all the remedies proposed and interests involved. The most harmful foe to prohibition or no-license at the present time is the scheme of high license. This is made especially dangerous because it is presented by many of the friends of the cause of sobriety, and sincerely believed by them to be the best method to restrict the sale of intoxicating drinks. These worthy advocates of the cause of temperance have seen the prohibitory law tested. They pronounced it measurably a failure. They forgot that the very same reasons which made the prohibitory law unsatisfactory will make the meager restrictions connected with high license even more impotent. License, in any form, is taken by the ordinary mind to mean unrestrained liberty. High license soon degenerates to low license, and then to utter lawlessness. The States which have tested both the prohibitory and high license laws declare in favor of the former, and are moving to return to it, or have already made the change.

The most prominent advocate for high license who has recently had the public ear is the Hon. Warner Miller, of New York. Indeed, in a heated State and national campaign he has made this topic the basis of his logic, persuasiveness and eloquent appeal. It is well understood that the HERALD does not call in question the sincerity of personal convictions, nor does it abridge the liberty of expression. At the same time, some frank word is needed in this matter, and we propose, with the utmost kindness, to pen it. Hon. Warner Miller is an honored and conspicuous member of the Methodist Episcopal Church. He does not, however, speak the conviction of the church on this vital matter, nor of any considerable portion of the ministry or laity. The Methodist denomination is unequivocally and vehemently opposed to license in any form. Hon. Warner Miller was a distinguished member of the last General Conference, so recently held in New York. The Bishops in their quadrennial address thoroughly presented the subject of license or prohibition. It was declared of the liquor traffic that, "It can never be legal without sin." The General Conference expressed favorable and nearly if not quite unanimous approval of such declaration. Hon. Warner Miller, as an interested and active part of that delegated body of the church, uttered no word of dissent, pleased no possible cause of exception, and, as we understand, concurred in the sentiment expressed by the Bishops. It did, therefore, to many have the look of a rather speedy conversion, and seem somewhat incongruous, when this honorable gentleman, in a few weeks, announced himself the champion of high license, demanding that it be made the pivotal plank in the Republican platform of New York State in which he was the nominee for Governor. The same gentleman is reported to have said recently that the Republican Party is unequivocally pledged to the theory of high license. But here surely he does not speak with authority, not in harmony with fact. Indeed, it is unkind, and an untrue defamation of the Republican Party. The trend of the party in State legislation has been toward the prohibition of this illegitimate business.

We desire to say, therefore, that Warner Miller speaks only for himself, as he has an undoubted right to do. He neither utters the sentiment of the Methodist Church nor of the Republican Party. We should much prefer to accept the word of our able Senator from Massachusetts on this question. It was alike honorable and significant for him to preside and speak at a meeting held in the interest of no-license at Worcester on Sabbath afternoon, Nov. 25. We take pleasure in presenting Senator Hoar to our readers in the important and earnest words then spoken:

"I cannot, of course, being absent from home the larger part of the year, presume to give your opinion upon this interesting subject which would be of great interest to us all; but I could not claim to be an intelligent citizen, or a good citizen, unless I had reflected a good deal upon this topic. Under what influences poverty decreases, under what influences crime diminishes, under what influences the American home, the Worcester home, becomes a scene of happiness, content-

ment, prosperity, affection and peace is, of course, a question which no man worthy of mankind can reasonably ignore. I have always believed in two propositions — first, that the best possible policy of dealing with this great evil of intemperance is the policy that totally prohibits the sale of intoxicating liquor as a beverage. Second, that any sort of support by a constant, rigid, interested public sentiment on its side.

I suppose the temperance sentiment of this Commonwealth reached its highest point just before the adoption of the 13th amendment in 1852. I am inclined to believe at the age of twenty-five years, a member of the Legislature which had to do with framing that law, and I took an active part in it. While it accomplished a great deal, I am bound to say that it did not go far enough. It affected us in a manner to be a great defeat that was not so good. After its passage, temperance men ceased the active work they had been doing in moulding the public sentiment of the Commonwealth in favor of prohibition. I believe that the result of this was to effect that there shall be no sale of intoxicating liquor as a beverage. But the law will be a dead letter, and will be repealed unless it is supported by the same vigorous and constant effort that is now being exerted in favor of 'no-license.'

In these last sentences the plain but much-needed warning to sincere prohibitionists is spoken. Here has been the irreparable mistake. We have fancied that to put a strong prohibitory law upon the statute-book would be enough. When this was done, instead of seeing to it, as we must, that the law is properly executed, we have spent our strength in criticism and censure of somebody because the stringent enactments were not enforced. A prohibitory law with the same public sentiment to sustain it that lifted it into a statute is the only successful way of dealing with the drink traffic and habit.

POINTS.

Methodism appropriates the four points of the compass.

The HERALD family rejoices in phenomenal enlargement.

President Harrison will form his own cabinet.

Minnesota Conference decreases on all collections save one.

Boston will have a Methodist Hospital.

Idaho Conference is four hundred miles long by two hundred wide.

Did you read Judge Hitchcock's remarkable paper, last week, upon "Our Church Economy?"

Romanian canonizes Mary, Queen of Scots, as a martyr.

The Bishop of Liverpool would employ lay preachers in everything except the sacraments.

The English people are again in raptures over the singing of Sankey.

The Ecumenical Council in 1891 of all branches of Methodism is an assured success.

It is a pity that so much of the strength of the minister must be exhausted upon the church.

The church should help the minister to seek and to save the lost.

The HERALD would like to hint that curiosity may become an unendurable impertinence.

Now is the time for revival effort in all our churches.

Doubt linked to the spirit of honest inquiry, is better than blind and superstitious credulity.

Bishop Mallalieu is privileged to spend his Thanksgiving in New England.

He gives thanks best who has made others most thankful.

Do you know, personally, what is meant by the phrase, "a passion for souls."

The pledges towards the liquidation of the People's Church debt are being very promptly paid.

The word "religion" is used only five times in the Bible, and every time with a bad sense.

The most devout people we have chanced to know have said least about personal piety.

The crucial test upon the aged disciple is to show that he has grace enough to be patient, genial, hopeful.

"Christianity distinctly places righteousness of character and living above religious observances." — Wolcott Calkins, D. D.

EDITORIAL NOTES.

Industrial Fanaticism.

Man is subject to crazes, which sometimes take an industrial turn. One of these industrial crazes is disclosed in the course of the Knights of Labor, whose twelfth annual session has just closed at Indianapolis. Its original aims and purposes of organization was suggestive and educational.

It included all trades, organized locally rather than on the basis of craft. So long as the managers consented to operate on these lines, the order was helpful to the working man; but as numbers increased, the heads of the ambitious were turned. They aspired to be dictators in the industrial world; and the 50,000 members of 1882 became in 1886 a million.

In 1882 they adopted the strike and boycott to bring the world to terms. For a period Master Workman Powderly seemed to be the most powerful man in the nation. The motion of his finger swayed the whole order, and his word of command closed factory and shop. Men bowed to the order as a supreme authority, and deemed that they had found a solution of the labor problem. Parties feared the new power, and Congress sought the council of the chief in making laws relating to industrial matters.

The success of this remarkable order has been its ruin. The millions of two years ago has fallen to 200,000, with a strong downward tendency in fall operation. The strike feature has proved undependable, and has brought a reaction which threatens the annihilation of the order. If able to rally from the collapse, it will be only by the abandonment of this objectionable practice and a return to the original status.

This wild experiment contains a lesson for the working-men of America. Theories, unsupported by fact and experience, are very unsafe guides, especially in practical affairs.

The course of the Knights, too, must convince every thoughtful person of the incompetency of a popular organization to deal with matters of the business world. Hot heads obtain control, and wise counsels, in this instance, prevail to the discredit of the order.

Association in business can prove a success only when the selection of partners is carefully made with an eye to practical qualifications. No corporation would be safe if exposed to popular control.

The jealousy of capital is an unhealthy symptom in these late labor movements. To the prosperity of labor in Africa, Nov. 30, on the steamship "Galicia." There was a farewell service in his honor at the Jane Street Church. The goos which lays the golden egg. It is to

be hoped that the severe lessons of the recent past will induce our labor reformers to confine their efforts in the future to more practical and less dangerous methods.

The Marriage of the Seas.

The Atlantic and Pacific are at last to be united in indissoluble bonds. The death of Capt. Eads put an end to the ship railway across Tehuantepec in Mexico; and M. de Lesseps tolls at Panama, with a debt on his shoulders of \$420,000,000 rendering his success dubious. Moanine the Panama Canal Company of Nicaragua, just chartered by Vermont, has surveyed the route through Lake Nicaragua and the river San Juan, and secured the pledges for the \$55,000,000 required to complete the enterprise, in 1894. The distance from sea to sea is 169 miles. Of these, 140 miles are in the lake, and 29 only to the harbor of Balboa.

Rev. A. E. Drew, of Stafford Springs, Conn., has asked to be excused from the pastoral of his church after January next, on account of continued ill-health. The case is in grave trouble, with which he broke down in Fall River two years ago, and demands a release from mental care and work. With his love for the pastoral, it is a great sacrifice.

— Rev. Dr. Mansfield, Odell, Fowler, Gill and Dearborn. The hour was one of great profit.

— The editor enjoyed the entire day last Sunday with the First Methodist Church a Tanton. The Sabbath school, under its able and successful superintendent, is in a most prosperous condition. We were especially interested in the infant department, which has at its head Mrs. Mary C. Patten, who is now 93 years of age, and who has had uninterrupted charge of the work for forty-eight years. She is greatly beloved and revered by the children and the entire church. The congregations in the afternoon and evening were large and appreciative. This church impressed us most favorably, and as a plant, and with the field, for the largest society in New England. Rev. H. B. Cady, the faithful pastor, is convalescent, and hopes soon to be able to resume his work.

— We learn just as we go to press, that the mother of Rev. C. H. Farnsworth, of the Vermont Conference, died at Providence, R. I., on Sabbath morning. She was eminently a good woman and for many years a member of the Methodist Church. She went from her home (Northfield, Vt.) to Providence on a visit a few weeks ago and there suffered a paralytic shock.

— On the return of our ministerial tourists from Palestine, they spent a Sabbath (Nov. 4) in Smyrna, Asia Minor, where they attended religious services in the Seamen's Bethel, Dr. L. B. Bates preaching from Acts 27: 44. The room was well filled with sailors, some of whom had worshipped in the East Boston Bethel. Remarks were also made by Bro. Mansfield, Odell, Fowler, Gill and Dearborn. The hour was one of great profit.

— The ends of the world are upon us. The Greeks, the Greeks," said John Randolph to the ladies' sewing circle in Virginia years ago, "the Greeks are at your doors." The nations are at our doors. They annually come by tens of thousands from the Old World, and we must do our part in teaching them the way of life. Higher into Sabbath schools, the growth of the church, the elevation of social and civil life, and the salvation of souls, will be promoted if we cheerfully push forward this work, and do what we can to win success.

For the Committee, J. H. TWOMLEY, Chairman, J. M. AVANN, Secretary.

25 per cent. in the enrolled membership. Boston alone there are about 160,000 persons from five to thirty-five years of age not connected with any Sabbath-school, Protestant or Catholic. Thousands of these can be reached and gathered in. Who will not work?

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— The Conferences.

(See also Page 2.)

BOSTON DISTRICT.

BOSTON PREACHERS

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A Y. P. C. League has been formed in War-
ren. Rev. C. H. Ewer, pastor.

Dr. Talmage, of Brooklyn, N. Y., lectured on "Big Blunders," in Music Hall, Providence, Thursday evening, Nov. 22. He was employed by the committee on education in the Asbury Memorial Methodist Church.

Judging by the size of the audience, quite a sum must have been realized by the committee toward paying their subscription for the new church edifice. Since writing the above, we learn that about \$200 above ex-
penses were received.

Rev. Henry Tuckley is delivering another course of Sunday evening lectures, subject as follows:—"Guardian Angels"; "Fallen Angels"; "The Resurrection"; "Ingersollism"; "Second Coming of Christ"; "End of the World."

We regret that the editor of the HERALD had so dull and stormy a day in Providence; but he should have visited the Preachers' Meeting Monday morning as a compensation and encouragement after the empty seats of the previous day.

Union Thanksgiving services were held in the Asbury Memorial Church, Providence. Rev. S. O. Bent, pastor of Chestnut Street Church, preached the sermon from Ps. 103: 19, subject, "Special Divine Providence"—a most excellent sermon.

Local services are to be

arches of Roxbury, etc. The meetings

Rev. B. Fay Mills,

The first week in

Wintrop St. M.

and the third in the

Architect of the HERALD and

other.

— Quite a revi-

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church has had a net
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— The pastor is rejoic-

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He has been giving a

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A course at the former place,

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generous donation of

the several State organiza-

he is an in-

inating speaker to listen to, and is doing ex-

cellent service in his department.

Rev. J. S. Little, pastor at Parkerville,

has purchased a residence in Bradford, which

his wife and daughter have already gone

for the purpose of taking care of Bro. Little's

aged mother. He himself will spend part of

his time with his family, and part with his

parish. His address for the winter will be

either Bradford or Ascutney.

Dixon.

The Family.

THE YEARS.

BY ELLA C. G. PAGE.

I once a vision saw, with spirit eye,
Transcending aught within these whirling spheres;
A long process saw I, moving by —
The mighty phalanx of the bygone years.

The first came on with features half revealed;
Half veiled in mist: from the beholder's ken;
Upon its brow I saw this legend sealed, —
"I am the First of all the Years of men."

A multitude came following. I saw
Years of great deeds and actions grand, sublime;
The birth-years of the heroes, with awe
Saw, slowly filing down the aisles of Time.

One 'mongst them moved majestic 'neath a star
That burned with glory like the rose morn;
It called exultant to the years afar, —
"I am the blessed year when Christ was born."

Another wept with moanings low and faint, —
"I am the rueful year when Christ was slain;"
Then all the years made answer to her plaint,
"Take heart, sad sister, He arose again!"

Some years came blithe, and bore in either hand
Such wreaths of bloom I hoped they ne'er would
cease,
And chanted as they vanished, band by band, —
"We are the best and holy years of Peace."

And others lifted brutal eyes of hate,
With features seamed and hacked by many a scar,
With brandished swords they trod with martial gait,
And clamored, "Lo! the direful years of War."

Next one came, white-robed, holding to the skies
Fetters all broken, iron chains unbound;
Set like a crown above her dove-like eyes
"Freedom," in golden letters, wreathed around.

I saw them pass. Then turned and lo! a host
Behind me came. Their number none can tell,
Pale as the phantom shade of long dead ghost,
I saw them onward come, like ocean's swell.

The Vatican
is guarded by Swiss soldiers, and not by Italian.
Two reasons are freely given. One is that the Pope cannot trust the Italians, and the other that the Italian soldiers would consider it a degradation to be put to such a military service. There are about three hundred Swiss soldiers in and about the Vatican.

Mr. Crispi, the prime minister, has no sympathy for the Pope or his priestly followers.

Large abuses have crept into the management of certain benevolent funds left to the church for the aid of the poor and other benevolences. The income from these funds is said to amount to the enormous sum of \$18,000,000 a year, and yet only about \$2,000,000 are used for the purposes designed, while the remainder is appropriated by the priests to their own support and the furtherance of their church enterprises.

Mr. Crispi is preparing a bill which he will submit to the government, bringing the whole of this vast sum under governmental control. It is said by those who ought to know, that this bill will be passed at the next session of the Parliament.

There is great indifference on the part of many of the people toward the Romanist Church. It is evident to any one who migrates with the people, that they have lost faith in the priesthood and consequently in the church. I met in Florence a gentleman of business, who nominally is a Catholic, but his wife told us the first clause in his will provides that his body shall be buried in a Protestant cemetery. He was one of the leaders against the temporal power of the Pope.

"The services of the church are not largely attended. I was present at mass at St. Peter's, on a Sunday morning, and while I counted forty-nine priests taking part in the services, and listened to the very best singing by the choir, there were less than eighty persons present as listeners, including visitors, who made up more than one-half the number. And this was in the far-famed St. Peter's, adorned with paintings and sculpture, and architectural beauty and splendor. The priests were faithful in their munificence and burning of incense, but the people were not there.

Our Own Mission.
It was quite refreshing to go from this service to our Mission Chapel on Piazza Poli, and find the Sunday-school in session, and listen to the hearty singing of the school. There were life, and interest, and spirit, such as cannot be found in all the forms and incense-burning of the Romish priests.

At the close of the Sunday-school we listened to a sermon by the pastor, Rev. Mr. Gray. He is an able man, and has his own views in regard to our work in Italy. We found him somewhat disengaged because Dr. Vernon had been recalled, and Rev. Mr. Burt put in his place. Bro. Gray was converted through the labors of Dr. Vernon, and has great esteem for him. This cannot be wondered at. He feels that it is a great wrong to recall Dr. Vernon, and put Bro. Burt in his place. He says the people are of the same mind in Rome, and that a large part of the members of our church in that city have already left the church. What the outcome of this change in administration will be, he cannot say.

When Friday night came, Mr. Willis remarked to his wife that, as he was to take part in the meeting, he should like to run over her paper a moment.

"I've stopped it," she said.

"Stop it!" he ejaculated blankly; "why, wife, what made you do that?"

"Because you said we must cut down expenses," she answered, her voice trembling; "and besides," she added gently, "you have said two or three successive years, when the subscription price was due, that it seemed a useless expense."

"Very true, so I have," assented Mr. Willis, "but I believe that we can very well do without it, as long as soon as we can afford to pay it for your after year."

So Mr. Willis departed for the meeting without the usual hints which the religious paper might have furnished him had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment.

"I heard," she said, "there was another list of those useful receipts such as you allowed me to copy once, and I knew you would spare it for a few moments."

"I've stopped my paper," faltered poor Mrs. Willis.

"I stopped it! O, well, never mind," and the neighbor departed rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared. "I'm a little ashamed to have known we, a Christian family, take no religious paper."

"I'm not half as ashamed as I am guilty," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lessons paper in hand.

I am ready for our Sunday-school lesson. Where's the paper? I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully; "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke up Mr. Willis. "You can learn your lesson just as well without it."

"O, dear me," piped up Jennie, "what shall we do without it? I don't see what you stopped it for; it's real mean."

"You should say things are real mean without a helping hand," said Mr. Willis.

"I'm not half as ashamed as I am guilty," his wife answered gently.

Our work in Italy is not satisfactory, nor as promising as we could wish. There seems to be a lack of vital piety, and an unwillingness to conform to our rules and forms of worship.

The Italian members of the Conference use their wine and tobacco, and stand when they pray, and are much opposed to having the communion rail in the churches. There is evidently a need of reformation in the work, and a more vigorous carrying forward of the standards of Methodism. Mere forms and lifeless piety cannot do the work that must be done to save Italy in this crisis-hour.

Condition of the People.

Many of the people, who are drifting away from the Romish Church, are drifting into hopeless infidelity. Romanism cannot save the people. They can only be saved by the pure and undefiled religion of the Gospel.

The mass of the people in Italy are suffering from poverty and unrequited toil. The wages of the laborer are very meagre, two and three francs a day being the usual amount received. The women labor in the fields and vineyards, and in Rome we saw them carrying mortars in pails on their heads to the top of high buildings. With all the hardships of our laboring classes at home, our land is a Paradise for working-men in comparison with any of the countries of Europe. Poverty has brought women to be a hod-carrier in Italy. Who wonders that the people repudiate it?

The Work at Florence.

Bro. Stackpole, at Florence, has moved into his new quarters, and is getting ready to open

light so changed as to be capable of depositing material as the citronella plant descends behind the bark, forming each year an additional ring round the stem. Thus every leaf, however weak and small, helps to build up the solid tree. The strongest portion of the oak is formed by the weakest. So the soul of man, breathing the air of heaven, and basking in the sun of righteousness, by a divine chemistry transforms the natural into the spiritual, and not only becomes strong but insensibly builds up the great tree of humanity, the nation, and the church. Each single leaf, the young, the small, the obscure, renders help, and adds to the beauty of the forest though it is itself unobserved by us. We are of us by righteous works and love may help to make us more moral and make the world rejoice. Let us not care to be noticed individually. If only we are doing our little part, let us be content. The weary traveler sheltering in the heat of noon beneath some overshadowing tree is refreshed by every leaf. And we do not live in vain if we have helped to make life less burdensome and have comforted any of God's children, the least of Christ's brethren, in the dusty highway. We need not regret if we do fade as a leaf, fulfilling its purpose it fails. — REV. NEWMAN HALL, in *Independent*.

the School of Theology for the young men studying for our ministry in Italy. We can earnestly pray that he may meet with highest success, for we must raise up a band of true young men who will give up their wine and tobacco, and seek for the baptism power to fit them for the redemption of Italy. Bro. Stackpole is hoping for six or seven young men to begin their studies this month. Fine quarters have been leased for the school.

Sight-seeing.

The treasures of art and sculpture in Italy are wonderful, and the art galleries and churches and cathedrals are a continual surprise to us. We find the time allotted to each place in our itinerary too short for the work we want to do, but we gather many things from sight-seeing, and are mapping out a course of reading and study that will help us in days of future work. Thank God! ours is a favored land, and ours is a church favored of Him! God grant we may push the work in the home land, so that it may become the light to save other lands!

HERE AND THERE IN ITALY.

BY REV. JOSEPH H. MANSFIELD, D. D.

FTER a two weeks' sojourn in Milan, Pisa, Florence, Rome and Naples, I will write the HERALD a few impressions received from our sight-seeing. Italy is a new country in an old land. The Italian government has thrown off the papal yoke, and the Pope is left without temporal power. In Rome it is said that the Pope is a prisoner in the hands of the Jesuits. He has not yet been crowned in St. John's Lateran Church, the so-called Pope's Church. If he waits for the restoration of his temporal power before he takes his crown, he will have a long time to wait.

The Vatican

is guarded by Swiss soldiers, and not by Italian. Two reasons are freely given. One is that the Pope cannot trust the Italians, and the other that the Italian soldiers would consider it a degradation to be put to such a military service. There are about three hundred Swiss soldiers in and about the Vatican.

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I believe it will have to be done. Of course, I can't expect Jacob to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it my duty to deny myself the luxury of my religious paper. With our growing family and increasing expenses I must make the sacrifice, and might as well go about it at once. Shoes we must have, school books, etc., food is a necessity, and help in the kitchen I cannot do without; so I see no other way to begin saving but to write and stop the paper."

She was not a weak-minded woman, by any means, Mrs. Jacob Willis; but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note, full of regrets, but said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping the paper. "And it was my paper, and I loved it," she said, as she closed the envelope, and brushed away a falling tear she called Jennie and bade her good-bye to her way to school.

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"I've stopped it," she said.

"Stop it!" he ejaculated blankly; "why, wife, what made you do that?"

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The Work at Florence.

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"Yea, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment; then Jennie asked thoughtfully: —

"And wouldn't it help if we didn't have raisins in the pudding? I'd a great deal rather have one nice story and a lesson every week than have plums in our puddings."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking; that will probably be more saving in more respects than one. I miss the information and pleasure derived from my paper, enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when toward the last of the week the paper came, impulsive Jennie kissed her.

"Why, it looks just like an old friend," she said.

"Yes, and it is a friend in more ways than realize, and not only a friend; but a help and a teacher," replied her mother.

Mrs. Willis was silent; he saw the child's enthusiasm and heard the mother's comment, but afterwards, when only his wife and himself were left, he said:

"I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction; and I promise you have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it."

And that was how Mrs. Willis succeeded in stopping her religious paper. — *Golden Rule*.

STOPPING THE PAPER.

MRS. JACOB WILLIS sat lost in thought,

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OVERWORK.

Overwork, both mental and bodily, is at once the most

can't hang on

try 'ours come

WS.
oko, Japan.

I.

The Sunday School.

FOURTH QUARTER, LESSON XI.

Sunday, December 16.
Judges 16: 21-31.

By REV. W. D. MOLWAY, U. S. N.

DEATH OF SAMSON.

1. The Lesson Introduced.

L. GOLDEN TEXT: "Great men are not always wise" (Job, 32: 9).

2. DATE: Extremely uncertain; B.C. 1141-1096.

3. PLACE: Gaza, the Philistine city, 50 miles southwest of Jerusalem; one of the oldest cities in the world.

4. CONNECTION: 1. The death of Gideon; the rule of Abimelech, "the bramble king;" the successive judgeships of Tola, Jair, Jephthah, Ibzan, Elon, Abdon; the birth of Samson, his exploits, and the many women.

5. Samson was of the tribe of Dan, and the son of Manoah. His birth and mission—to deliver Israel from the Philistines—were predicted by an angelic communication to his mother, and by subsequent signs to both parents. A strict command was given that he should be a Nazarite from his birth, touching neither wine nor strong drink, and allowing "no razor to come upon his head." He easily displayed vast bodily strength and courage, and as this strength seemed to be inseparably connected with his Nazarite vow, it was said of him that "his strength was in his hair." So long as his locks were unshorn, his wonderful endowment was continued. When he revealed the secret and parted with his hair, "the Lord departed from him." Among his exploits were the killing of the lion, the destruction of the Philistines' corn by tying firebrands to sticks, the carrying away of the gates of Gaza, and the slaughter of a thousand Philistines with "the jawbone of an ass." His fatal weakness was his unshorn hair. He was aware that Jehovah was a jealous God, and that He knew well how to vindicate His own great name. The question was now put upon a different ground. It was no longer a matter between Samson and the Philistines, but between Dagon and Jehovah (Kittel).

6. When their hearts were merry.—They gave themselves up, doubtless, to eating and drinking, and boasting, and license. Says Cassel: "They were in high spirits over a victory for which they had not fought. Call for Samson that he may make us sport—possibly by feats of muscular strength in dancing or otherwise; or, more likely, that they might enjoy their triumph at his expense by masking him the butt of their ridicule, and by calling out from him those salutes of humor for which he was always distinguished. Set him between the pillars—perhaps to rest."

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8. Samson called unto the Lord.—It was the hour of his opportunity, the hour for his grandest and final exploit. If personal feelings mingled with his prayer, if this invocation of Jehovah to aid him in a work of bloody revenge seems abhorrent to the Christian teaching of our time, we must not forget that the age in which Samson lived was not our age, and that in this final act there was self-devotion, the voluntary surrender of his life in a sacred cause. For my two eyes—Hebrew, "for one of my two eyes;" as though he thought that the utmost destruction he could bring upon these despised, hated Philistines would not pay for more than one of the eyes of which they had deprived him.

9. And he smote them all, and his strength was restored to him. They easily overpowered him, and once under their control they pitilessly reduced him to comparative helplessness by "boring out" his eyes. Then they carried the blinded and shorn champion to Gaza, fettered his limbs, and condemned him to the servile task of grinding in the prison house. Says Dr. Wm. Smith: "The silence of the Scripture on this period of his life is supplied, as far as is possible by sanctified human genius, in Milton's 'Samson Agonistes.'" Samson in his affliction, however, learned lessons which he had failed to learn in the days of his freedom and strength. His hair again grew, and God's favor was restored to him. At a great festival given by the Philistine lords to celebrate their victory, and honor their god Dagon, who, they believed, had delivered the champion into their hands, they grew merry, and demanded that the captive be sent for to "make sport" for them. They got their diversion, but they also got something else. Their comedy was changed into tragedy. Samson was permitted to "lean," for temporary rest, against the two supporting pillars of the temple. One earnest prayer to Jehovah, and then, clasping the pillars, he bowed himself with all his might. They yielded, and the structure fell—carrying with it those upon the roof, and involving them more or less with those crushed below in one common destruction. More than they which he slew in his life.—"All that he slew in his life, so far as we know, were the thirty men of Askelon (14: 9), the thousand at Lehi (15: 15), and the unnamed number of the great slaugher mentioned in 15: 8. He probably destroyed more than these, but all together would not amount to five or six thousand—the number that perished by the fall of the temple" (M. S. Terry).

10. Daniel W. Sawyer.

11. The Lesson Story.

Awakened from his sleep by Delilah's cry, "The Philistines are upon thee, Samson," the hero arose, as in former times, alert and prepared, as he supposed, to meet his foes. He thought he had only to go out and shake himself, but he wist not that the Lord had departed from him. He was no match for his enemies now. They easily overpowered him, and once under their control they pitilessly reduced him to comparative helplessness by "boring out" his eyes. Then they carried the blinded and shorn champion to Gaza, fettered his limbs, and condemned him to the servile task of grinding in the prison house. Says Dr. Wm. Smith: "The silence of the Scripture on this period of his life is supplied, as far as is possible by sanctified human genius, in Milton's 'Samson Agonistes.'" Samson in his affliction, however, learned lessons which he had failed to learn in the days of his freedom and strength. His hair again grew, and God's favor was restored to him. At a great festival given by the Philistine lords to celebrate their victory, and honor their god Dagon, who, they believed, had delivered the champion into their hands, they grew merry, and demanded that the captive be sent for to "make sport" for them. They got their diversion, but they also got something else. Their comedy was changed into tragedy. Samson was permitted to "lean," for temporary rest, against the two supporting pillars of the temple. One earnest prayer to Jehovah, and then, clasping the pillars, he bowed himself with all his might. They yielded, and the structure fell—carrying with it those upon the roof, and involving them more or less with those crushed below in one common destruction. More than they which he slew in his life.—"All that he slew in his life, so far as we know, were the thirty men of Askelon (14: 9), the thousand at Lehi (15: 15), and the unnamed number of the great slaugher mentioned in 15: 8. He probably destroyed more than these, but all together would not amount to five or six thousand—the number that perished by the fall of the temple" (M. S. Terry).

12. III. The Lesson Explained.

13. The Philistines—the maritime and powerful nation holding the strip of shore on the Mediterranean, on the southeastern border of Israel. Our word "Palestine" is derived from the word "Philistine." Their territory was allotted to Judah and Dan, and was conquered by them; but was subsequently regained by the Philistines, who proved for centuries a most annoying and harassing force.

14. Brought him to Gaza—their chief city, and the very gates whose brass, out of weakness, were made strong, and turned to fight the armies of the aliens.

15. IV. The Lesson Applied.

16. Great strength is often associated with great moral weakness.

17. The mightiest as well as the wisest have been brought low by lust.

18. Fleischly lusts war against the Spirit.

19. Those who leave in sin may find their boasted strength leave them in a moment, and not be able to tell what sapped it.

20. Sin first blinds, then enslaves.

21. Strength lost by sin may be recovered by penitence and prayer.

22. Hair of his head began to grow—and with it, doubtless, his spiritual nature, his devotion to God, towards whom in this privation and suffering he naturally turned. The lords of the Philistines.—They appear to have been five leading cities, each with its "lord," or chief, and forming a sort of confederacy. Gathered . . . to offer a great sacrifice.—The captivity of this dreaded hero was regarded by the Philistines as a great victory, which their prince resolved to celebrate with a great and joyous sacrificial festivity in honor of their god Dagon, whom they ascribed this victory (Kittel). Dagon their god—the name being derived from *dag*, meaning "fish." Bush suggests that this festival must have been delayed, probably to make necessary preparations, seeing that Samson's hair had grown in the interval; or else that it was the second anniversary of the deliverance of their enemy from their hands.

23. They praised their god.—The signal for these praises was the appearance of Samson as he was led forth in his apparent helplessness. When Samson heard these praises, he must have felt the sting of shame that the name of Jehovah had been so dishonored by his misconduct. Bush makes a good point here: "Though the Philistines knew that Samson was betrayed into their hands by Delilah, yet they foolishly attributed it to their god. The circumstance, however, affords a hint worth taking. If even a Philistine ascribes his victories to his idol god, how much more are we bound to pay a similar tribute to our God, and give Him the glory of every great and good work done by us, in us, or for us?" Destroyer of our country, which slew many of us.—Tae had reason to remember his exploits. He had smitten them "hip and thigh;" and on one occasion, with a weapon but the jawbone of an ass, had slain a thousand of them.

24. Yet out of this despair Samson gathered hope. He was aware that Jehovah was a jealous God, and that He knew well how to vindicate His own great name. The question was now put upon a different ground. It was no longer a matter between Samson and the Philistines, but between Dagon and Jehovah (Kittel).

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33. Their strength, Judges 14: 1-21.

34. Prayer and answer, Jer. 15: 15-21.

35. Strength in weakness, 1 Cor. 1: 12-20.

36. Alliance with evil, 2 Cor. 6: 11-18.

37. Spiritual strength, Eph. 6: 14-21.

38. Household Articles will be published frequently, giving useful information in various departments of home life—Cooking, Embroidery, and Decoration of the Home, without and within. The Editorial Page gives timely articles about current events at home and abroad. The Children's Page is always crowded with Stories, Anecdotes, Rhymes and Puzzles adapted to the Youngest Readers.

Obituaries.

(Obituaries are hereafter to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit will be returned to their writers for revision.)

Way.—The death of Samuel S. Way, which occurred Wednesday morning, October 10, 1888, seemed to cast a gloom over the quiet town of Monroe.

Mr. Way was born in Lyman, N. H., in May, 1826, and came from there to Monroe with his father when a small child, moving on to the farm where he has since lived, with the exception of about six years in Craftsburg, Vt. In the death of Mr. Way the town has lost a worthy citizen and a kind neighbor. He was a good farmer, having accumulated quite a property, while he contributed liberally to the public welfare.

He was a firm believer in the Gospel and a supporter of the same, having been an active member of the M. E. Church and Sabbath school, acting as superintendent or teacher most of the time for the past thirty years. Although he died from the effects of a cancer and suffered greatly, his mind was clear to the last, and he died rejoicing in the hope of a glorious immortality. His pastor, Rev. E. C. Laugford, who officiated at his funeral, remarked that all his experience he had never seen a person so ready and willing to die. He urged his friends to be faithful, saying to them, "Live for Jesus, and He will not forsake you in a time like this." Blessed are the dead who die in the Lord."

Dearborn.—Mary A. (Taylor) Dearborn, born in North Hampton, N. H., Oct. 23, 1816, died in South Lawrence, Mass., on Friday, March 1, 1888, at the age of 72.

Mrs. Dearborn was the widow of George Dearborn, a Congregationalist minister, who died in 1882.

She was married to Carr L. Dearborn, April 4, 1838, with whom she lived a happy married life for more than a quarter of a century; five children being the result of this union, four of whom are still living. For the last ten years of her life she was a member of the M. E. Church at East Sagamore, and lived a consistent Christian life.

As a mother she was deeply interested in the welfare of her children, and though they had grown to manhood and womanhood, yet she manifested the same affectionate care for them.

She is greatly missed in their homes. As a nurse she was much sought after, both for her skill and for her kind and gentle manner.

She was much beloved by all who knew her.

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The Right Hon. W. E. Gladstone

Has written, especially for THE COMPANION, an article on "The Future of the English-Speaking Races," which appears in the first issue in November.

Household Articles will be published frequently, giving useful information in various departments of home life—Cooking, Embroidery, and Decoration of the Home, without and within. The Editorial Page gives timely articles about current events at home and abroad. The Children's Page is always crowded with Stories, Anecdotes, Rhymes and Puzzles adapted to the Youngest Readers.

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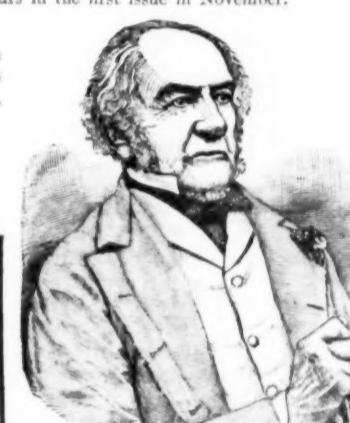
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SAFEST OF ALL INVESTMENTS.

Review of the Week.

Tuesday, November 27.

The offices of *Town and Country* in Sydney, Australia, burned; loss, £100,000.

The publisher of the *Worcester Home Journal* arrested, charged with obtaining money at a Boston bank under false pretences.

The late terrific storm very disastrous to shipping. Fifteen sailors drowned off Scituate; three others off Spectacle Island. The shore, from Halifax to the Delaware Breakwater, strewn with wrecks.

Wednesday, November 28.

Jacksonville past the danger point; not a new case nor death.

The Italian Senate refuses to give local suffrage to illiterates.

The Knights of Labor General Assembly at Indianapolis closes its labors.

A sharp decline in the price of Panama Canal shares on the Paris Bourse.

The Citizens' convention in this city nominates Thomas N. Hart for mayor.

Six thousand miners thrown out of work by the closing of the river coal mines in Pennsylvania.

President Hertenstein, of Switzerland, died from the effects of having a dislocated leg amputated.

A suit to recover damages from the Gilling Gun Company brought by agents for the French government at New York.

Starting evidence given in Chicago at the trial of Anarchist Haymarket, accused of conspiring with Police Inspector Bonfield and Judges Grimell and Gary.

About 1,200 Democratic members of Grand Army posts in Indiana withdraw from that order, and Democrats in other States signify their intention of taking a similar step. They will form a charitable, non-political order.

Thursday, November 29.

Death of the wife of General Sherman in New York.

Baron Hirsch of Vienna gives \$5,000,000 for Jewish schools.

The registrars' lists show that 20,216 women were registered in Boston.

Rev. Father Malone of Brooklyn in trouble through his sympathy with Dr. McGlynn.

Eleven persons killed and 175 injured by the explosion of a boiler at Kinschase, Central Russia.

In the House of Commons Mr. Smith says the government will make some concessions on the Land Purchase bill.

The great railway magnates discussing a "combine" of the Western roads, to do away with competitions and "cut rates."

The Orient line managers renew their offer to the Dominion government to build small steamers that will cross the Atlantic in five days.

Corner-stone of the Boston Public Library laid. Addresses by Mayor O'Brien and ex-Mayor Prince and a poem by Dr. Oliver Wendell Holmes.

A systematic effort being made to secure a fund for the brave life-saving crews who worked so heroically and saved 28 lives during the gale off Nantucket.

Friday, November 30.

In the House of Commons the Ashbourne act passes its third reading by a vote of 202 to 141.

About seventy tramps reported as having invaded and plundered a hamlet near Olean, N. Y.

The officers and crew of the "Hayden Republic" arrive at New York. They complain of ill-treatment at the hands of the Haydn soldiers.

Thanksgiving generally observed, many of the churches holding special services. The newsboys and bootblacks gather 400 strong at Faneuil Hall for their annual dinner. The Italians hold a banquet and an entertainment.

Saturday, December 1.

An increase of over \$11,500,000 in the public debt during November.

Another big fire breaks out in the Calumet & Hecla mine. Eight miners supposed to have perished.

Lord Salisbury, in a speech at Edinburgh, said that Mr. Gladstone was gradually becoming in favor of the entire separation of Ireland from the United Kingdom; the Premier declared himself in favor of woman suffrage.

Mrs. M. J. Pitman, of Newport, R. I., known as "Margery Dean," died in Paris of nervous prostration. Her mother, Mrs. L. D. Davis, and her husband, who is the proprietor of the *Newport Daily News*, have sailed for Paris.

Monday, December 3.

Death of Rear Admiral Edward Simpson, U. S. N.

President Diaz of Mexico enters upon his third term as head of State affairs.

Mr. Sexton re-elected Lord Mayor of Dublin by vote of the aldermen.

The *Washington Post* concedes a Republican majority of seven in the next House.

The Baudin celebration passed off quietly in Paris yesterday, without bloodshed or riot.

Launch at Waldboro, Me., of the "Gov. Ames," the largest centre-board schooner ever built.

Carl Schurz accepts the agency of the Hamburg-American Steamship Navigation Company.

Write P. K. Dederick & Co., Albany, N. Y., for a valuable treatise on grasses, sent free.

A NEW COOK BOOK.—An enterprising New York firm has just published a superior Cook Book containing selected modern receipts, thoroughly tested and approved by well-known housekeepers. To introduce, they propose to send free gratis to every applicant mentioning the name of this paper a book neatly bound, printed in two colors, and containing 150 receipts. Send at once, inclose stamp and write name plainly. Address Kinsman & Co., 343 Fourth Avenue, New York.

Mrs. O. P. Flynt announces her Annual Sale (at reduced prices) of a stock of ready-made Flynt Waists, comprising regular sizes and the various styles in demand. The Waists for this sale are cut from the same materials, and are in every way as well made as plain ordered work, the cloth being invariably shrunk before cut. Mrs. Flynt employs a large force of help throughout the year, and never allows them to wait for work or suffer from a reduction of wages; therefore all the odd minutes are employed upon the stock work, for the making of which the help are paid the same as for orders. The annual sale begins the first of December, and continues until the goods are sold. The prices range from \$1.50 to \$3.00. Mrs. Flynt's inventions have proven a great blessing to her sex. There are no Waists or Corsets made possessing the same merit, or in any way similar distinctive features. Manual of Hygienic Modes of Under-dressing for Women and Children, sent on application to Mrs. O. P. Flynt, 319 Columbus Ave., Boston. The Columbus Avenue cars pass the door every few minutes to and from all Depots.

Among the attractions now in Boston is the China establishment of Jones, McDuffee & Stratton, with its several floors of the pottery works of all countries.

The Pottery Tile Calendar for '89 has on one side a fine underglaze engraving of old Faneuil Hall.

A NEW GATEWAY.—By the completion of a new bridge across the Missouri River at Rulo, Nebraska, the Burlington Route has established, for the entire distance over its own track, a new, direct, through line from St. Louis to Kansas City, St. Joseph, Atchison and Denver. Over this line is run "The Burlington Express"—a solid train with sleeping cars and coaches from St. Louis to St. Joseph and Denver, and a through sleeping car from St. Louis to Kansas City.

The connections made by this train at the Missouri River, at Denver and at junction points en route are such that one can directly reach by it all points in Nebraska, Colorado and all sections of the West and Southwest, as well as all Pacific coast points. This is in addition to "The Burlington Number One" well known solid vestibule train between Chicago and Denver and Cheyenne, with which direct connection is made by C. B. & Q. R. R. train from Peoria, and by which one can make the run between Chicago and Denver without being more than one night on the road. For tickets via the Burlington Route and for special excursion folder, call on any ticket agent of connecting lines, or address P. S. Eustis, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Ill.

FAIR AND ADVENTURE in the Youth's Companion will include, among other articles "The Bicycle in India and Afghanistan," by Thomas Stevens; "Hunting the Sea Otter," by H. W. Elliott; "Tight Pinches in the Arctic," by Lieut. Schwatka; "The Geologist in the Wilderness," by Prof. Winchell; "Our Floating Camp," by Walter E. Sturgis; and "Digging Out Old America," by F. H. Cushing.

The superiority of the Air Mattress and Cushion over any other, for the invalid or for luxurious ease, is ably set forth in the Company's circular which will be mailed free to any address. See also their advertisement in another column.

THE CAPE OVERCOAT, introduced by us, has become the prevailing favorite of the season for Children and Young Lad's wear.

The Cape is detachable, and the materials are of strong Irish, Scotch, and American Tweed fabrics, manufactured exclusively for us, as adaptable for this particular style of garment, in tasty and fashionable plaids; are exceedingly warm and comfortable, and impervious to rain and snow.

The distinctive feature of this Over-garment is that it can be used with or without Cape, and we recommend it with great confidence as economically advantageous, it being equally suitable for School or Dress Wear, at

TEA AND COFFEE in the Youths' Companion will include, among other articles "The Bicycle in India and Afghanistan," by Thomas Stevens; "Hunting the Sea Otter," by H. W. Elliott; "Tight Pinches in the Arctic," by Lieut. Schwatka; "The Geologist in the Wilderness," by Prof. Winchell; "Our Floating Camp," by Walter E. Sturgis; and "Digging Out Old America," by F. H. Cushing.

BOSTON SCENES TILES. Boston Common, Washington Statue, Public Garden, Niagara Falls, Bunker Hill, Art Museum, etc.

BREAD AND MILK SETS, low-cost Printed, Enamelled Colors, also fine Chins decorations.

ICE CREAM SETS. Tray and 12 Plates. 150 kinds.

OYSTER PLATES (with deep shells). All grades.

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OATMEAL SETS. Napple, 12 Saucers and Cream.

OATMEAL AND FRUIT SAUCERS, in single dozen.

INDIVIDUAL BUTTERS. Many shapes and decorations.

SALTS, PEPPERS & MUSTARDS. China and Glass, extensive line.

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BREAKFAST SETS.

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CHINESE DRESDEN CHINA.

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PUNCH BOWLS.

CHEESE STANDS.

ERGNERES.

RICH CUT GLASSWARE, Finest made.

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SINGLED DOZENS OF RICH PLATES, \$10 to \$300.

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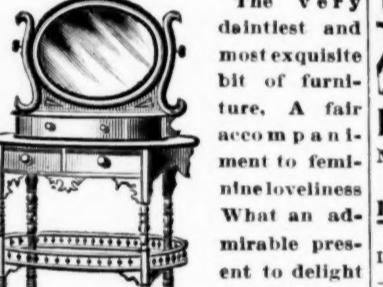
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present to delight
your daughter when she
awakes Christmas morning.

The minor details of every day use have not been overlooked. The mirror is of the finest French bevelled plate; the drawers and compartments are spacious; the proportions are scrupulously accurate; every slightest detail has been burdened with thought. Call early before the Christmas rush sets in and inspect our stock of articles in furniture for Holiday presents.

LADIES' KNIT SKIRTS—very warm and superior finish. \$2.25 each.

Large line Men's Merino Hose. Our special styles, 25c. per pair. Medium and light weights.

Bargains in Men's fancy Cotton Hose for those who cannot wear wool. 50c. each.

Our specialty is Ladies' unshrinkable Jersey Vests, Fast Black and Stainless Hose and Men's French Flannel Night Shirts will repay examination. Our success with these lines has been very marked this season.

Special attention given to mail orders.

CHANDLER & CO.,
Winter Street, Boston.

Five Floors
of
Christmas
Hints
No Hieroglyphics

LOOKING and planning for Holiday Gifts—not buying them—is the work of November. To know the price at a glance, without asking a salesman, is so obvious a help and so great a comfort, that every first-class store in Boston ought to, but does not, afford it. Our five floors are full of Furniture—a thousand pieces, more or less, and every piece an art gem in its way. We cordially invite the preliminary visit of inspection in November. You will come to buy a little later. Our show windows give their hints to the great army of passers-by. You will find ideas for yourself and all your friends in an hour's tour of the store.

Freight on our goods paid to any railway station in New England.

Send at once, inclose stamp and write name plainly. Address Kinsman & Co., 343 Fourth Avenue, New York.

Saturday, December 1.

Death of Rear Admiral Edward Simpson, U. S. N.

President Diaz of Mexico enters upon his third term as head of State affairs.

Mr. Sexton re-elected Lord Mayor of Dublin by vote of the aldermen.

The *Washington Post* concedes a Republican majority of seven in the next House.

The Baudin celebration passed off quietly in Paris yesterday, without bloodshed or riot.

Launch at Waldboro, Me., of the "Gov. Ames," the largest centre-board schooner ever built.

Carl Schurz accepts the agency of the Hamburg-American Steamship Navigation Company.

Write P. K. Dederick & Co., Albany, N. Y., for a valuable treatise on grasses, sent free.

A NEW COOK BOOK.—An enterprising New York firm has just published a superior Cook Book containing selected modern receipts, thoroughly tested and approved by well-known housekeepers. To introduce, they propose to send free gratis to every applicant mentioning the name of this paper a book neatly bound, printed in two colors, and containing 150 receipts. Send at once, inclose stamp and write name plainly. Address Kinsman & Co., 343 Fourth Avenue, New York.

Keefer & Co.

18-91 Washington St., cor. Elm, Boston.

Fifteen Pounds Gained in